

Registered.

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No. 42

EDITORIAL NOTES.

An important notice has been issued by the General Secretary of the Indian Sunday School Union, fixing Oct. 18th, and 19th, as the date for prayer throughout the country for special blessing upon the children and youth of the land.

We commend the following suggested arrangements for the meetings:—

"That on Lord's Day morning, October 18th, at sunrise, Private Intercessory Prayer be offered on behalf of individual Scholars and Sunday Schools.

That *Special Sermons* be preached in English and in the Vernaculars on the claims of work among the young and the Sunday School, and the necessity for increased preparation and consecration on the part of Teachers.

That the ordinary engagements of each School be shortened, and the Teachers and Scholars unite in a Devotional Service. To this service the parents might profitably be invited.

That on Monday morning, October 19th, Teachers again bring their Scholars, one by one, in special private prayer before God.

That in the course of the week the Teachers unite to hold a Meeting for Thanksgiving and Prayer, and that, in the same week the Sunday School form the theme of the prayers and addresses at the ordinary meetings of the Church and congregation."

Nothing seems to afford such interesting matter for conversation among those who are inimical to Mission work as the imperfections of "native" Christians. The following extract from the columns of *The Indian Witness* puts the thing in about the right light:—

"It is easy to criticize them, and to descend upon their imperfections. Yet many of them put European Christians to the blush by their simplicity and zeal, by their fortitude and fidelity. Taking up a presiding elder's report, the statements of which are familiar facts to colleagues, we read a story, incidentally told among others, that stirred us

deeply. In a region in the North-west India Conference, where there had been large accessions to Christianity, the leading men of a number of villages assembled in council, where it is said several hundred were present, and they bound themselves under a curse to suppress Christianity and to prevent its further spread. Petitions were made to secure the assistance of native government officials. Money was offered freely to bribe for the same purpose. One Christian worker was asked to name a sum for which he would be willing to give up his work of evangelization. These Christians were beaten, deprived for a time of pasturage for their cattle and of fuel for cooking their food, and from one village a company of Christians recently baptized were expelled. One man was put into prison. In the face of all this opposition, resulting in various other petty annoyances as well, the presiding elder heard of but one lapse from Christianity, and he, a little later, when a Christian Mela was held, came forward and offered his contribution where a collection was taken, and said he belonged still to the Christian party. But his offering was refused on the ground that he had gone over to the enemy in time of trial. This record quite matches any of apostolic times, and we doubt whether many European Christian communities of the present day could beat it."

About one year since we received a copy of a proposed 'Constitution of the Indian Voluntary Worker's Association.' We have not heard of this movement since and now would request our readers to supply us with the facts concerning this movement. We should be glad to receive a report of the Society.

In the number of the *Arya Messenger*, dated Sept. 25th, ult. under the head of "Samajic Intelligence," contains the following:

"In the Bureha village of the Gorakhpur Dist. a new born child was discovered in a field by a female who handed it over to the police. Investigations are being made to find out the culprit. Does not this incident and a hundred others of the same type throw a light on the social tyranny that is being done upon mankind in India. It is far better and according to the dictates of justice that young females

who cannot control their passions may be re-married or allowed to practice Niyog for purposes of begetting children."

This is characteristic of Arya logic. There is not one iota of proof to show that the wretched woman who thus abandoned her child was the victim of tyranny. Such cases of vice occur in every country of the world, and they will occur so long as men and women are depraved. We believe in widow remarriages but the right to remarry will not prevent the vice alluded to here.

The suggestion that we have here a case illustrating the value of Niyog as a conservator of morality is truly surprising. The advocates of Niyog are hard pressed for arguments if they must have recourse to such reasoning to justify their Niyog doctrine. Every attempt to legalise immoral relations between the sexes is doomed to failure. *The inevitable result is a further lowering of morals among the people.*

The death of Dr. Hoskins, Presiding Elder of the M. E. Church at Cawnpore, has removed from among us one of the most noted missionaries of the past century. He leaves behind him 35 years of faithful service and a host of converts—many of whom are now in the ministry. "He being dead yet speaketh."

A writer in *The Indian Witness* gives the following statement, which records the highest encomium that can be bestowed upon any Christian worker:

"A characteristic feature of Dr. Hoskins' work was the interest he took in training young men for Mission work. He always had a number of these under his supervision. When he went home on furlough in 1885, Dr. T. J. Scott, Principal of Bareilly Theological Seminary, said that over one hundred of the Theological Seminary graduates were men who had been converted or trained by Dr. Hoskins. When the North-West India Conference was organized, Bishop Tauburn looked round upon the Indian members and said, as he recognized who they were, 'Well, I think we shall have to call this the Hoskins Conference.' He asked all those who had been converted or trained by Dr. Hoskins to rise, and with very few exceptions, the whole body of Indian members of Conference rose. The tears gathered in the missionary's eyes. Well might he thank God that he had been so highly honoured as to have the great privilege given him of introducing such a large number of men into the ministry of the Church of God. Bishop Mallalieu, who happened to be in India that year, and was present at the Conference, remarked that Dr. Hoskins might well be prepared to depart this life in peace with such a record."

AGE OF CALIFORNIA TREES.

Some of the giant Sequoias of Southern California are estimated to be from 5,000 to 8,000 years old, having perhaps spanned the entire period of written history. A section in the American Museum of Natural History, cut from one of these trees at a height of 20 feet, is a little more than 18 feet in diameter, and its concentric rings show that it began its growth in 550 A. D., the tree reaching a diameter of 31 feet when Columbus landed in America.

Current Thought and Incident.

THE DEATH OF CHRIST.

In his recent book, *The Death of Christ*, Dr. Denney has set himself, not to combat the theories of professed non-Christians so much as those that unfortunately are advanced by men within the Church itself, who would have us believe that there was nothing vicarious about the death of Christ and that the only benefit that man receives through that death is what comes to him as the result of his own meditation on the obedience of the Sufferer, and in trying to imitate His submission to the will of God.

It will be well for all readers of the book to bear this in mind, or, like myself, they will be disappointed to find that the author does not trouble himself with giving proofs of his statements of the teaching of the New Testament. When he has proved that the Christ and his followers taught that by His death Christ made an Atonement for our sins, that He bore our sins in His own body, and that by the sacrifice of Himself He made a new covenant with the Father, through the merit of which all who believe receive an eternal salvation, are brought into a new relation with God—Dr. Denney has finished his work. He does not attempt to prove how these things can be, the Apostles did not, and it is sufficient for his purpose to simply prove that they taught these things.

The man who says that such things were not taught in primitive Christianity will find a very sufficient refutation of his charge in this book; but he who says that such things may be in the New Testament but even so the New Testament is wrong, such may have been the beliefs of the Apostles and even of the Christ Himself, but they cannot be reconciled with reason: this man will find no answer, as far as Dr. Denney is concerned, he does not even stop to notice the statement of the lie, much less to discuss it. But perhaps it would be of help for us to take a few of the theories set on foot or maintained by such men as Wendt, Holtman, Spitta, Kenger, Wrede, etc., and see how the author deals with them.

1. In the beginning of His ministry, Christ had no idea of a violent death awaiting Him; whilst the belief that His death was in any way vicarious, was not once taught by Him.

To this Dr. Denney replies. From the very commencement of His ministry the Messianic conception in Jesus was one with the consciousness of the Servant of the Lord; the king to whom Jehovah says, "Thou art my beloved Son, etc." In other words, in the mind of Jesus, the "beloved Son" of Psalm 2: 7, is the same person as the "Servant of Jehovah" whose tragic destiny is adumbrated in Isaiah 43: 1 and thence onwards, till it culminates in chapter 53. A point in which all the Evangelists agree is that Jesus taught that He must suffer. Christ Himself taught that He must give His life a ransom, whereby the forfeited lives of "many" are liberated, and that apart from this there was absolutely no hope for man's salvation. Moreover, in His farewell discourse He spoke of His blood as the blood of a New Covenant shed for many unto the remission of sins. He regarded the giving up of His blood as the very condition and foundation on which the Father could forgive sins.

Instead of it being only a spectacle and only of benefit to them who should seek to emulate the obedience which prompted it, Christ and all His followers taught that the death of Christ had effected something. It was a completed act, and in virtue of it Christ said to His disciples,

"All power is given unto me in heaven and in earth," only God in His own nature believed the remission of sins had been achieved, have been said, "I judge, giving a tian experience in the d such ex other ners we The pos surance sins, an the resp them. in relat achieve which Mysteri the who

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"All power has been given unto me in heaven and on earth, go ye therefore and preach the Gospel." And the only Gospel that the disciples preached was that Jesus had in His own body suffered for our sins, and now all who believed on Him and His finished work received salvation, the remission of sins. To the disciples there could have been no salvation without a living Saviour, and there could have been no Saviour had not Jesus died. And when Paul said, "The love of God constraineth us, because we thus judge, that one died for all, so then all died," he was not giving expression to words that were the outcome of Christian experience, but rather to words which were the generators of that experience. They are antecedent to that experience, and what we have to do is to find out what it is in the death of Christ which gives it its power to generate such experience. Perhaps we find this secret in those other words of the same writer, "When we were yet sinners we were reconciled to God by the death of His Son." The position of a believer is that of one who has the assurance of a Divine love which has gone deeper than his sins, and has taken on itself the responsibility of them, and the responsibility of delivering him from the power of them. And unless we can preach a finished work of Christ in relation to sin, a reconciliation or peace which has been achieved independently of us at an infinite cost, and to which we are called, we have no real Gospel for sinful men. Mysterious and awful as the thought is, it is the key to the whole of the New Testament that Christ bore our sins.

2. Again, we are told that Christ taught that God forgives unconditionally out of His pure Fatherly love; and it was in no sense NECESSARY for Christ to die for our sins.

To this Dr. Denney replies: The love of God, free as it is to sinful men, is never conceived in the New Testament by Christ or His followers, as an abstraction. Where the forgiveness of sin is concerned it is not conceived as having reality or as taking effect apart from Christ. Whatever we owe as sinners to the love of God, we owe to the death of Jesus, and the process which begins with denying that we owe to Him and to His death the forgiveness of sins, ends by denying that He has any proper place in the Gospels at all. Once we put law and necessity out of the relations between Christ's death and our sins, we dismiss the very possibility of thinking on the subject; we may use words about it but they are words without any meaning. If a man jumped in the sea to prove that he loved me, I could not understand it, but if at the risk of his life he jumped into the sea and saved me, then I could understand. Even so with the death of Christ; if it were not NECESSARY for Christ to make the sacrifice He did, then to me it will not appeal as an evidence of His love, but will be unintelligible. But once let me see that there was no hope of my salvation apart from the death of Christ, then it at once is filled with deepest significance and changes my life.

Some, while admitting that Jesus taught that He must suffer, try to explain that Jesus began His ministry full of brightest hopes, but as time went on He came to realize that a violent death was inevitable, and so He reconciled Himself to it, by interpreting it as something indispensable, something which properly entered into His work and contributed to its success. All this is opposed to the true interpretation and clear statements of the Gospel. Where there is no atonement there is no Gospel to preach. To preach the love of God out of relation to the death of Christ, or to preach the love of God in the death of Christ, but without being able to relate it to sin, or to preach the forgiveness of sins as God's free gift of love while the death of Christ has no special significance assigned it—is not, if the New Testament is the rule and standard of Christianity, to preach the Gospel at all. "The Good

Shepherd layeth down his life for his sheep. Therefore doth my Father love me, because I lay down my life." Christ's death was not an accident of His life, it was the aim of it.

3. Again we are told that in primitive Christianity, the death of Christ had no significance; it was a difficulty in the way of belief in Christ's Messiahship, and the Resurrection was invented to get over the difficulty.

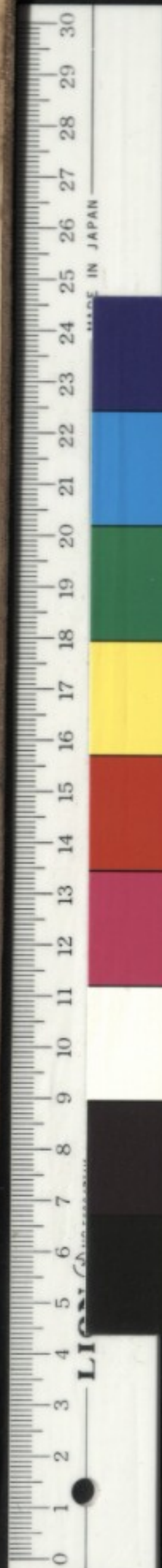
On this point the author grows righteously indignant. He says all this cannot be too emphatically rejected. A doctrine of the death of Jesus which was the solution of an abstract difficulty, could never have become what the doctrine of the death of Jesus is in the New Testament—the centre of gravity in the Christian world. The refrain of every Apostolic sermon is, that the great blessing offered in the name of Jesus is the forgiveness of sins; as at Pentecost, so all through their ministry, the Apostles taught that Christ's death was foreordained of God and that it was a Divine NECESSITY. Baptism was always the rite of initiation into the Church, and the Lord's Supper the rite of communion; and both Sacraments are the memorials of His death.

To Peter the effect of Christ's death was that for the Christian a peculiar kind of servitude had ended, their life was no longer in bondage to vanity and custom, because "Christ His own self bare our sins in His body upon the tree that we having died unto sin might live unto righteousness." What Peter wrote was common to all the writers of the New Testament, namely, that Christ the Righteous One has once for all faced and taken up, and in death exhausted, the responsibilities of the unrighteous, so that they no more stand between them and God. This is the Gospel the Apostles preached, and it is foundation of the Christian religion, the one hope of sinful men. The redemption which Jesus has purchased for us abides. It is an "eternal salvation" secured to us by an "eternal Covenant." But the teaching of the New Testament is not that Christ by His death, or in virtue of it, acts immediately upon the sinful soul turning it into a righteous one, and in that sense annulling sin; it is rather that sin is annulled and in its character as that which shuts man out from God's presence and makes worship impossible, ceases to be, through the once for all accomplished sacrifice of Christ; who bears sin away because He bears it, i. e., removes the responsibility of it from us by taking it on Himself. He has liberated us and made us a kingdom of priests.

4. Finally, we are told that the doctrine of the Atonement was developed by Paul and later by the other writers.

In reply Dr. Denney once more makes his case clear, and shows the charge to be groundless. Paul had been strictly trained to believe that God was a God of the Jews only, that He spoke in a language known only to one race, and all that were not of that chosen race were doomed to hopeless perdition. All this however was changed in his life, and the one thing which changed it was his conception of the death of Christ. When he went to the Corinthians he determined to know nothing among men save Jesus Christ and Him crucified. He knew only one Gospel—"The word of the Cross," "The word of reconciliation." This was his earliest preaching, and it was his latest; he knew and preached no other.

But this summary is already long. It is faulty, and has not represented the arguments of the writer as one would like to see them represented, yet perhaps this will be of help to some in gathering an idea of a book on THE ATONEMENT which will outlast the many theories which it has so ably refuted. I have heard it stated that the argument is exceedingly lucid. Perhaps it is, but personally I found the book hard to read, and often had to re-read a whole line of argument to find out what the author was aiming at.



Another fault I found with the book was the writer, it seemed to me, somewhat unnecessarily entered into questions of Higher Criticism, which had been better left out of a book dealing not with that subject. For example, speaking of the trustworthiness of the books of the New Testament he says of the account of what took place at Pentecost, "The Christian imagination may have transfigured the day of Pentecost and turned the ecstatic praise of the first disciples into a speaking in foreign languages." Or again, "It may be that a tendency to materialize the supernatural has affected the Evangelical narrative here or there—Luke, for instance, who makes the Holy Spirit descend upon Jesus in bodily form, went involuntarily beyond the Apostolic tradition in making the Risen One speak of His flesh and bones and eat a bit of roast fish.... it may be so... but it is rash to be too peremptory about it."

ABIA NEVILLE.

Maimensingh, July 7th, 1903.

In Indian Witness.

INDIAN CENSUS OF 1901—Concluded.

PART III.

The Primary, Secondary, and Higher Education of Girls and Women.

We greatly need to look upon facts as they are. Whilst we need to look the dark side of things fairly and squarely in the face, and see what a great work we have to accomplish, it is also absolutely necessary, if we are to do any good in the world, to look on the bright side of things, and feel greatly encouraged at the advance which has been made, and is being made, in our own and other lands. This is what I propose to do now.

"When I was three years old."

There is a famous French book, which gives a wonderfully pretty picture of French family life, entitled, "Quand j'étais petit," and, with a different object in view, I have been thinking of preparing an address with a similar title, "When I was a boy of three," in order to show the enormous progress made during my not very long life-time. Why, gentlemen, do you know that in 1862, twenty-four of the husbands out of every hundred in England had to sign the marriage register with a mark, because they did not know how to sign their own names, and thirty-three out of every hundred wives were in the same predicament! To-day only three men and three women in every hundred have to acknowledge their humiliating ignorance in this manner.*

Fifteen months ago I was in Maryland, one of the old slave States of America. In 1862, when I was three years old, this State was filled from end to end with slaves that it was a legal crime to teach, and whose owners could lash them at their pleasure. To-day town and country are filled with a happy and prosperous, well dressed, well educated, and well fed free black population, with the same rights in the law-courts and legislature, and at the polling booth, as their white neighbours. Negro gentlemen and ladies rode in the same railway carriage as myself, just as in the Northern states. Things are not so bright further South, but the very struggle which is now taking place between the stalwart President Roosevelt and the Southerners on this subject is the harbinger of a better day.

Then let us look at Japan, an Asiatic country with a population of 43,000,000. "When I was a boy of three" in 1862, Japan was the most conservative of all Eastern lands, fast closed to the outer world. To-day Japanese

* See page lviii of the 63rd Annual Report of the Registrar General of England and Wales.

gentlemen are found in every European capital, in the highest ranks of science, of commerce and of diplomacy. Sixty one per cent of the students of the High Schools of Japan are girls.

Rama and Sita.

I am never tired of impressing on Indian University students, that Rama and Sita must sit side by side again in India, if it is ever to be great and free. The education of women to the same level as men is one of the grand secrets of the success of the hundred and twenty millions of the Anglo-Saxon speaking race. You will remember the name of the celebrated Secretary of State for India, the Rt. Hon. Henry Fawcett, M. P. When he was a young man he was accidentally blinded by a shot from a gun when out hunting, and determined within an hour of his accident that it should make no difference to the success of his career. He married a wife, as clever as himself, got into Parliament, and finally held the two great Parliamentary positions of Postmaster-General of the vastest postal system in the world, and Secretary of State for India, a position politically more important even than that of Viceroy. Throughout his public career his clever wife was his private secretary. Their daughter afterwards passed highest of her year in Mathematics, surpassing all the young men of England in her marks on that subject, and now holds an important Government position. Thousands of Englishmen in like manner, in and out of politics, have wives who are in every way their intellectual equals, and fellow helpers in all their work.

Education and Domestic Life.

It must not be thought that this higher education unfits wives and mothers for domestic life. I have in mind the accomplished wife of one of the principal masters of one of our great public schools, who was also the principal of a great "hostel" of a hundred boys attached to the college. It requires no mean business capacity to manage a household of over a hundred people in England, but this lady did it splendidly, and in addition was able to take part in her husband's classical work, and converse on equal terms with him and the senior students when any Greek or Latin problems came up for discussion. Numerous similar cases could be given, and amongst them the wife of the editor of one of our great provincial newspapers in England, who passed the examinations corresponding to

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America, Scotland, and Japan.

But the beauty of the educational systems in America, in Scotland, and in Japan, is that it is possible for the poorest child to rise to the highest position, if he has the talent. By this system clever children are passed on from the primary to the secondary schools, without expense to their parents, and from thence to the High Schools and Universities. We have this system in a modified form in some parts of England, where for instance, some years ago, a Senior Wrangler at Cambridge University, cleverest man of his year, reached that degree, after climbing step by step from the Board School in one of the poorest districts in the East End of London. I am informed of a similar case just telegraphed out here, where the highest position in Classics at Oxford University has been taken this year by another Board School scholar. The extent and completeness of this system in the United States of America, is a principal reason why that country is taking such a leading part in the world's affairs to day. President Roosevelt, the executive ruler over the 76,000,000 of the United States, with whom I had the honour of an interview in the autumn of 1901, is a University man, and an author of repute. He is besides a wealthy man, and comes of one of the oldest aristocratic families of America. But when I was in Washington, two of his children were going to the State School there every day, and sitting side by side with the children of what in India would be called "coolies" and sometimes the coolies' children would be above them in class, and sometimes below,—a splendid experience and training for all concerned. One of my fellow passengers on my way back from America was an old Nebraska farmer, a regular hardworking "back-woodman." He was coming over to England with his wife for a six months visit, during the winter, when farm work was slack. That man, who some would call a "common" farmer, and was in the same position as one of your ryots who employs several labourers, took in thirteen different newspapers and periodicals, four of them being journals about farm work. There was not a subject under the sun that he had not an intelligent interest in, and he was especially keen on everything I could tell him about the famine stricken in India, to whose help he had been subscribing largely. Speaking about his labouring men on the farm, he said that one could always tell an American agricultural labourer from those of another nationality, because, although the others might do a good day's work, the American would be thinking all the time, "What can I invent to make this work go easier?" He said the difference was that of a trained intellect doing manual work, and an untrained intellect.

His Daughter.

But more remarkable than the farmer, was his daughter of whom he was rightly very proud, and whom he and her mother had left in charge of the farm during his absence. She was nineteen years old, could cut out and make all her own dresses, cook a first class dinner, keep up with the men in farm work, ride on horseback, taught a class in Sunday School, played the organ in church, and was going to pass what corresponds to your B. A. degree at the State University, in the following year. In a few year's time she would probably marry a man as clever as herself, and there is no knowing what high positions they may not ultimately fill together.

Probabilities of the same thing in India.

He would have appeared a hot-headed enthusiast who

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had ventured to prophesy thirty years ago that sixty-one per cent of the students in the High Schools of Japan to-day would be young women. I venture to prophesy nothing about India, but I do say that the rapid progress of Japan is a fact which should be full of encouragement to workers in all Asiatic countries. The population of Japan is nearly twice that of the Central provinces, it is greater than that of the Punjab, or of the Bombay Presidency, nearly as great as the Madras Presidency, not very much less than the N. W. P. and Oudh, and more than half of Bengal.

Progress in India.

Although enormous ground yet remains to be covered in the matter of education, it is progressing at a far faster rate than the growth of population. In Bengal during the ten years between this and the previous census, the number of literate men and boys has increased fifteen per cent, whilst literate women and girls have increased sixty-three per cent in number during the same period*. Literacy amongst the men and boys of the Bombay Presidency has increased sixty per cent in the last twenty years, whilst the literacy of women and girls has increased two hundred per cent during the same period, and the figures for the progressive Parsee community are now level for boys and girls, under ten, both receiving equal education.† Many superintendents speak of the valuable work done in this direction by the Christian missionaries. The Superintendent for the Madras Presidency, on page 42 of vol. xv. tells of their work amongst the lower castes, and says, "Once a youth from amongst these people becomes a Christian, his whole horizon changes. He is as carefully educated as if he were a Brahman; he is put in the way of learning a trade or obtaining an appointment as a clerk. He is treated with kindness and even familiarity by missionaries who belong to the English race; takes an equal part with his elders and betters in the services of the church; and in due time can choose from among the neat-handed girls of the Mission a wife skilled in domestic matters and even endowed with some little learning."

Conclusion.

And so, in a thousand different ways, by a thousand instruments, the good work is going on all over India. More important than all the encouragement to be obtained from blue-books, is the promise contained in that great universal prayer, "Thy Kingdom come. Thy will be done on earth as it is done in heaven." God's kingdom is certainly coming. How soon, we know not. Let us each do our little utmost to hasten that coming, and keep on doing it.

My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by Providence, than most men are aware of. It is not the light which is defective, it is an eye to see it.—Norman Macleod.

Sins of commission are the usual punishment for sins of omission. He that leaves a duty may well fear that he will be left to commit a crime.—Gurnall.

Patience is a plant that grows not in all gardens.—Longfellow.

* Bengal Report, vol. ix, page 300.

† Bombay presidency Report, vol. ix, pages 127 and 140.

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4 ANNAS PER 1000,**FOREIGN TELEGRAMS.****THE REPORTED RUSSIAN PROPOSALS TO JAPAN.**

London, Oct. 8.

The Japanese Minister in London says that the *Daily Mail* story is unworthy of serious consideration. As regards Korea nothing justifies the slightest uneasiness as an understanding exists between Russia and Japan regarding the same and their general official relations are also cordial. Similarly as regards Manchuria he saw nothing to support the reports of a warlike attitude on either side. His private opinion was that Japan was not likely to get to war over the evacuation question.**RUSSIAN PRESS OPINION.**

London, Oct. 3.

The *Noroe Vremya* recognises that Lord Curzon's trip to the Persian Gulf will have important results, and is certain to re-establish and enhance British prestige in that quarter. The journal is unable to suggest how to meet Lord Curzon's new active policy.**THE QUESTION OF MANCHURIA AND KOREA.**

London, Oct. 8.

The *Daily Mail* states that the Russian Minister on the 4th instant handed a Note to Japan declaring that Japan was not entitled to interfere in Manchuria, but proposing partition of Korea. Japan to take the southern half.

Japan replied on the 6th instant, rejecting the proposal.

ENGLAND ON SUPERVISION OF REFORMS

London, Oct. 8.

It is understood that the Russo-Austrian resolve to control and supervise the execution of reforms in Macedonia is largely due to strong representations made by Lord Lansdowne.

SIR HECTOR MACDONALD'S DEATH.The *People's Journal* says that the commissioners have reported that General Hector Macdonald's death was not due to fear of crime or trial. Spite actuated those who made the crime suggestions. The commissioners regretted that the circumstances led to suicide.**THE SLEEPING SICKNESS.**

Colonel Bruce reports that he has discovered that the sleeping sickness is caused by a fly called "bibu," found at Lake Victoria Nyanza.

GERMANY, AMERICA AND ABYSSINIA.

Germany is intensely irritated over the commercial treaty negotiations proceeding between America and Abyssinia.

REPORTED TURCO-BULGARIAN UNDERSTANDING

London, Oct. 9.

It is announced at Sofia that Turkey and Bulgaria have reached an understanding on the question of demobilisation, Bulgaria releasing 20,000 and Turkey 40,000 men.

BRITISH SUGGESTIONS.

It is stated that Lord Lansdowne's suggestions to Austria comprised the nomination of the Christian Governor of Macedonia independent of the Sultan, the appointment of foreign officers for Turkish troops in Macedonia, the relief of the distressed, and the construction of villages by an international Consular Commission.

A CALMER FEELING.

Diplomatic circles at Constantinople are convinced that war has now been averted for the present year.

CHARGE AGAINST THE SULTAN.

London, Oct. 9.

The semi-official paper in Paris state that the Sultan instigated the recent Moorish attacks on the French convoys, and that France has demanded explanations. This seems to imply forthcoming action.

THE DALHOUSIE TRANSFER QUESTION.

Allahabad, Oct. 9.

Under directions from the Government of India wholesale reductions are being worked out under various heads in the estimates of the cost of transferring the summer head-quarters of the Panjab Government from Simla to Dalhousie.

ANCIENT MONUMENTS BILL.

Allahabad, Oct. 9.

The ancient Monuments Bill which is to arm Government with legal power to conserve archaeological relics in case of neglect by private owners will probably be introduced in the Imperial Legislative Council before the close of the Simla session.

ONE ANGLO-FRENCH ARBITRATION TREATY.

London, Oct. 9.

It is confirmed that the main lines of the Anglo French arbitration have been settled, but it is still not determined what question will be arbitrated. Anyhow it only applies to future controversies.

FRANCE AND MOROCCO.

London, Oct. 9.

The French Cabinet has announced that it will persevere in the policy in Morocco already announced in the Chambers, but has decided to control and arm local Mounted Infantry to protect the southern frontier from incursions.

THE AUSTRALIAN ATTITUDE.

London, Oct. 9.

Australian comments on Mr. Chamberlain's scheme show that while the Free Traders deprecate the abandonment of Cobden's ideals, the Protectionists are not prepared to make a material sacrifice by lowering duties in favour of England, and there would evidently be a strong disinclination to enter into a compact not mutually equally advantageous.

TURKISH OUTRAGE IN BULGARIA.

London, Oct. 10.

The Turkish battalion in broad daylight on the 8th instant crossed the Bulgarian frontier near Kustendji, attacked a block-house, and plundered a village. They withdrew on the approach of Bulgarian troops. The Turks had three killed and the Bulgarians one wounded.

THE MONASTIR INSURGENTS.

London, Oct. 11.

The Turks have almost concluded military operations at Monastir. The last band of insurgents, numbering 93, were annihilated on the 7th instant after a desperate fight. The band were strongly posted on a precipitous ridge and fought heroically against the Turks, who dauntlessly stormed the ridge.

BULGARIAN MOBILISATION AND PROTEST.

Although negotiations are proceeding at Constantinople between Bulgaria and Turkey, the situation on the frontier is serious. The Bulgarian Government ordered on the 10th instant the mobilisation of first and second class reservists in the Kastendji district and has complained to the Porte of frequent violation of the frontier.

There are now twenty thousand refugees in Bulgaria.

SOMALILAND.

London, Oct. 9.

Colonel Faskin has been appointed to command a brigade in Somaliland, and Colonel Swam in charge of the line of communications.

The Mullah is reported to be only six miles from Obbia, whither the Italian warship *Lombardia* has proceeded.

SIGNS OF PERMANENCY.

London, Oct. 11.

The Russian troops at Niuchwang ostentatiously paraded the principal streets of the foreign and Chinese settlements as though to emphasise their continuance of the occupation of Manchuria. The Civil Commissioner informed Reuter's correspondent that he had not received any instructions to withdraw, and there was every evidence of a permanent occupation.

JAPAN ON THE WAR RUMOURS.

London, Oct. 13.

The Japanese Minister in London has received a telegram from his Government indicating that there is no need whatever for alarm. It is believed that this has been sent because the alarmist rumours circulating in Europe have reached Japan.

RETURN OF REFUGEES TO TURKEY.

London, Oct. 3.

Negotiations are proceeding between Turkey and Bulgaria for the repatriation of 20,000 Macedonian refugees now in Sofia. The Porte provides the means of sustenance, while the refugees have promised to restore stolen property.

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